

CLEMENT,
The blessed **PAUL's** Fellow-labourer
IN
THE GOSPEL,
His first **EPISTLE** to the
CORINTHIANS:
Being an effectual Suasory to Peace,
and Brotherly Condescension, after an unhappy
Schism and Separation in that **CHURCH.**

From whence the understanding **R E A D E R** may
receive satisfaction concerning the Businesse of
EPISCOPACY, OR PRESBYTERY, as it stood in the
age of the **APOSTLES,** and some time after.

The ancient'st Writing the Church hath, and the
onely extant to that purpose, next to the divinely-
inspired **SCRIPTURES.**

And being made good use of, may prove a Remedy
against the Breaches and sad Divisions of these
distracted Churches and Times.

PHILIP. 4. 3.

*And I intreat thee also, true yoke-fellow, help those women which laboured with me
in the Gospel; with CLEMENT also, and with other my fellow-labourers, whose
names are in the Book of Life.*

*Κοληθῶμεν τοῖς μετ' εὐσεβείας ἐπιδουλοῦσιν, καὶ μὴ τοῖς μεθ' ἁποκρίσεως βε-
λοῦροις ἐπιδούλω, i.e. Let us stick close to them, &c. Clemens, pag. 8.*

July 5th **LONDON,**

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To the Right Worshipfull
JOHN KINDRICK
THE GOVERNOUR:
TO THE
Assistants and the whole famous
Fellowship of Merchants Adventurers
of *ENGLAND*.

Right Worshipfull; my very Honor^d Friends:

H*He infelicities of those Times wherein our Fathers lived, are conceived by the Men of this Age to have been, Ignorance, and too much Superstition. And I most seriously wish, that they who make this their Observation, had don it with more hearty pitie, and true sence of humane frailty, then arrogance, and to advance their own new Lights. However that I may deal freely, and speak what I think, though I wholly excuse them not, yet am I by so much the better perswaded of their condition, by how much more all men are ready most willingly*

The Epistle Dedicatory.

to confess, that a Disease in the Head is far less dangerous and mortall then one at the Heart. Our dayes we must confess have obtained (I am sure have made a great shew of) a more exceeding measure of Knowledge, then those had: I pray God it may prove saving unto us. But whether it hath not had too much of the Leven in it, which is of a windy nature, (as the Apostle confesseth, and found by his own deer-bought experience,) it being the earnest fear of the most, I leave to the judgement of all Christian understanding Men. How els possibly could it come to pass thus, that distance in Opinions, whence Factions have proceeded, and these sad Divisions, should now well neer have exterminated all Christian Charity, and brotherly Complyance out of the Church, and almost quite from among the People of God? When in stead of a mutuall condescension, and bearing with one anothers infirmities, we do more publicly then in our thoughts design Halters and Gibbets for our own Brethren, and secretly in our hearts curse the very Sonnes of our own Mother. Else why is it that for so many yeares past (which every good man ought to think of with a bleeding affection) the sword it self, and the noise of War, hath not been louder in our eares, then our disputes have been tumultuous and disorderly, to the blemish and dishonor of our Holy Christian Calling, and contrary both to the Precepts and Practice of Christ, and his Ministers?

*Certainly this judgement from God's Hand upon us is not to be ascribed to any one thing more then to the Pride of our hearts, while every man standing up for the defence of his own new Light and Opinions (for I would be loath to say for any other interests) we mutually fly into the faces one of another, and with more then hostile minds and affections every man discover the weakness and nakedness of his Brother, which true Love would have covered and concealed. And thus while daily by our bitter and unchristian invectives, wherewith we have filled all
corners*

The Epistle Dedicatory.

corners of our streets, and by which we endeavour to defame whomsoever we conceive to differ from us in judgement and opinion, we have given the whole Christian World just occasion to take notice, how magisterious and self-conceited, how fantastick and humorous, how proud and imperious (not to add any thing worse) many of us would prove, could we but perswade men to give way unto it, that we might have the ruling and sway of things in our own hands. For certainly there are some, who to enjoy this absolute power and authority, not onely think it is, but forbear not almost in plain termes to call it, To Reforme.

But to cry down some human Constitutions, and in their roome to bring in, and to set up, our own private wills, and advantages; and to call this Reformation after the mind of Christ, Christian peeple will by no meanes give way to it, having now their eyes opened, and their hearts enlarged to take notice of their own liberties and priviledges; this being but to domineer and swagger over Gods Heritage. But indeed had we all this while applyed and conformed our selves, with more brotherly love and agreement of soules and affections, (as became Christians,) according to the mind of Christ, as is pretended, and the pattern of his Apostles, our distempers had not grown to that high heat and flame, which at this day all Christendom beholds not without wonder and astonishment; our enemies I am sure do with extreme scorn and derision.

This our most sad condition is more generally acknowledged, then a remedy hitherto found out by any to assuage the excess of these humours. And yet seeing that every Christian man is bound to confer what in him lies toward the composing of so great differences, and as it were to the quenching of this public scath-fire, I perswade my self nothing would prove more effectually for the bringing it to passe, then if some learned and faithfull Church-Antiquary, who were able to track and pursue

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Truth into those coverts, into which it hath escaped us, (either through the patient sloath and negligence of men, or persecution of Times which were not able to endure it,) durst withall be bold to hold it forth, and assert it being once recovered in a just History of Church-Government truly and faithfully deduced from utmost Antiquity; which indeed hitherto hath not been sufficiently performed by the severall undertakers; the more able in that kind having been carried away with the study of Parts, the others either mistaking the matter in hand, or saying little to the purpose.

Euseb. Hieron.
&c. v. Annot. 2.

In the mean while till this chance to be don in some satisfactory manner, my poor stock and Talent I thought for my part could contribute nothing more conducing to a happy reconciliation then the present publishing of this most wonderfully usefull Epistle of CLEMENT'S, which heer I inscribe unto Your Names, as unto Men most studious of the Publique Weale, and, I am confident, exceedingly desirous of the tranquillity and peace of Gods Church and peeple.

Phil. 4. 2.
τῷ θεῷ καὶ
τῷ κ' ἀρχαίῳ
Κορινθίαν ἐκ-
κλησίᾳ. Clem.
πολυάνθρωπος,
— καὶ ὁ ἐλλείψας
τὸ κεφάλαιον.
Chrysost. argu-
ment. prioris ad
Corinth.
μικροῦ καὶ ἀνο-
σίου σώσεως.
Clem.

The Blessed Apostle disdaineth not to call the Pen-man thereof his Fellow-labourer in the Gospel, and to affirm that his name was written in the book of Life: and he wrote it neer upon CIO. 150. years ago to that sometime most settled, (it is the Honorable Title himself bestows upon them,) and antient Congregation of Christians, which had their abode at Corinth, the then most populous and Principall Citie of all Greece; but at that time lamentably distracted by an impure and ungodly sedition, which the arrogance of some presuming and insolent Diotrephes's had raised among them.

I pray God it may as powerfully work upon the Spirits of those, who shall light upon it, for the quieting and settling these present distempers among us, as we may well perswade ourselves it proved then effectwall for the reducing of the disordered, and incompas'd state of the Corinthian Church.

The

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*The authority of the Writer, and the exceeding high esteem that this Epistle was alwayes had in, ought to prevaile very much with those that will take the paines to read it over, but with a temper free from all prejudice. The Primitive Christi-
ans were so far from questioning it for a genuine piece of Clement's, that they read it publicly in their Assemblies for the instruction of their particular Congregations, and gave it a respect next to the Holy Scriptures, which ought in every reasonable mans opinion to add no ordinary credit unto it.*

*ἀνωμολογῆσαι
ὅτι ἀπ' αὐτοῦ,
Euseb.*

*And though it hath lain in obscurity for some whole Ages past, it hath been the singular Honour of his Majesty, (a thing that this Iland may well glory of,) that he hath in a seasonable and happy houre at length first communicated it to all the Western Churches, as an inestimable Treasure, in the judgement of him by whose learned Industry it was discovered and made publique. It was part of an unvaluable Present sent unto his Majesty from Cyrill the late Patriarch of Constantinople, a man who for his zealous study of Truth, and earnest desire to propagate good letters and sound Religion in the midst of so great Barbarism, might deservedly have been compared with those Nazianzens and Chrysostoms his Predecessors in that Church; and that by the hands of a Noble and most wise Gentleman, (as the whole Christian World of late could
Sir Thomas Roe.
beare good witnes,) one very well known and extremely honored by your own Society, and, to say no more, a singular Ornament both of his own Country, and this last Age. If these respects will not gain entertainment and acceptance with you of this Inscription of Clement unto you, it will be in vain to mention the particular engagements you have upon me. Notwithstanding I shall ever record your formerly passed Favours with a most thankfull mind, and that not onely in mine own, but in my Fathers name also, while he lived sometime a
member*

The Epistle Dedicatory.

member of your Famous Fellowship: and shall be ever ready to tender you my best services, if I may but understand that this acknowledgement, that they are due, can find the least welcome.

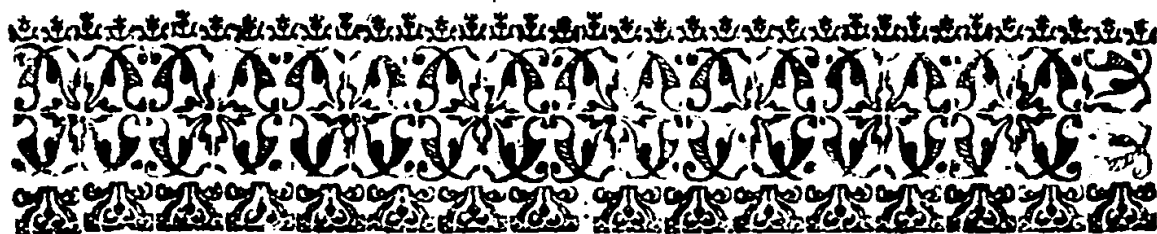
The very God of Peace lead you along by the hand in all your most serious affaires, and dealings.

From the Chappel in Kingston
upon Thames.

Ann. XLIX. CIO. IXC. XLVII.

I am your most humble and re-
spectfull Servant

WILLIAM BURTON.



PREFACE.



He divers disputes about *Church-Government* have been, as most men (thereafter as their severall affections lead them,) seem to confess, if not the Cause, yet a great part of the *Happiness* aswell as the *Calamities* of these Times.

The earnest contesting thereabout, some still maintaining *Episcopacie* with its old rites and priviledges, others crying it down to advance *Presbytery* in the room thereof, hath of late years brought forth severall Books, and *Treatises* in this Kingdome, written, it must be confess'd, very elaborately; yet the altercation on both sides, as is observed by one ^a, who if any other, is most able to judge between them, hath been for the most part *inscitius & ferocius multò, quàm doctius aut cordatiùs*. Seldom indeed better: For, how indeed could we expect, (as he saies,) that it should happen out otherwise, when as men, being more passionately enamored with their own *Conclusions*, (it matters not how well inferr'd,) then acquainted with the truth of the *Premisses*, and studiously carefull of the understanding thereof, did rashly set down, and, without all diligent examination had thereof beforehand, make use of any thing they suddenly apprehended for their turn, as a sufficient ground for them to go to work upon? The earnest plea on both sides we saw was *Antiquity*; and that, how it should be understood,

a *Clariss. Seldenus Præfat. ad Entychii Orig. Alexandr. Ecclesiæ Arabicæ editos.*

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was resolved on aforehand by them, that had undertaken the quarrel on either part. And thus while neither faction was determined to let go, or part with, what they had once conceived was for the upholding of their own side, not *Scripture* onely it self, that might any way seem to admit of a differing interpretation in this case, became violently to be wrested, but certain passages also in very antient *Church-writers*. Among all whom, the fate of *Clement* heer, and the usage he hath had on both hands is most remarkable; as having been much like that of the *Infant* between the two weemen before *Salomon's* Tribunal. The undertakers for both sides, have laid hands on him, and with a great deal of confidence claim him for theirs. Hear the eloquent *BP Hall*, urging *Clement* for
b proof of the right of Episcopacie in his sense, and he will tell you, that *his testimony is so clear for it, that he doth well foresee, that the adversaries thereof will be not a little pinched with it, and desirous to give themselves ease. And which way,* saies he, *can they doe it?* The most learned *c Salmasius* on the other party peremptorily maintains, *CLEMENTIS tempore nec Romanam, nec Corinthiorum Ecclesiam, aliter gubernatam esse, quàm per Presbyteros, qui etiam Episcopi dicebantur, ut patet ex ejus Epistolâ.* And again more fully:
d Non aliam formam procurandæ Ecclesiæ sub Clemente neq; Romæ, neq; in aliis locis, quàm quâ per plures Episcopos sive Presbyteros singulæ Ecclesiæ ex instituto Apostolorum regerantur, ipse ille Clemens testatur in Epist. ad Corinthios. Ex eâ quippe tota si legatur, omni luce clarius emicabit, Corinthiorum Ecclesiam, ad quam scribit, & Romanam, cujus nomine ad eam scribitur, per plures Presbyteros, qui & Episcopi etiam essent, ex Apostolico instituto etiam tum solitas gubernari. The summe of all which comes to thus much
“in effect: It appeares, saith he, as cleare as that it is
day-

2 Kin. 3. 21.

b Episc. by Divine Right, part 2. § 10. p. 59. 62.

c Qui est Wallo Messalin. de Episc. & Presbyt. cap. 4. p. 231

d Ibid. p. 209. &c.

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“day-light, when the Sun shineth at noon, by reading
 “this whole Epistle over, that in *Clement's* time (he con-
 tinued beyond the first *Century*, or 100. yeares after *Vide Annot. 2.*
 “Christ,) neither the Church of *Rome*, *Corinth*, or any
 “other Church wheresoever, was any otherwise govern-
 “ed, then by many *Bishops*, who were also called *Presby-*
 “ters, according to Apostolicall institution; and this,
 “saies he, *Clement* himself witnesseth in his Epist. to the
Corinthians. You see with how equall confidence, yet
 with what opposite resolutions, (for nothing can be
 thought more opposite in this business,) these two men
 take upon them to understand and interpret *Clement*, and
 to perswade others thereunto. I name onely them two,
 because they are men of more then ordinary place and
 quality: both of the reformed Religion, which they
 have both defended and adorned with their excellent
 and learned lucubrations; and for which they are famous
 both at home and abroad; both very zealous, as they pro-
 fess, of the public peace of Gods Church; and of extra-
 ordinary credit among such as are their *sequaces*, and abet-
 tors herein of either side. And yet their fame and emi-
 nency in learning is not greater, then their contestation
 is hot and high; though not personally one against ano-
 ther, yet about the business it self that is controverted.
 Now becaus *Salomon* is not heer, nor any other of equall
 wisdom; and seeing that *Clement* is of age, able to assert
 himself, and declare his own mind and meaning, let him
 therefore, what the *Infant* could not do in *Salomon's* pre-
 sence, *speak for himself*, and tell us whether side he owneth.
 Which when the attent and intelligent Reader shall have
 heard him do, I will be bold to assure him, that his wit-
 nesse alone, (which is not usuall in other decisions,) shall
 deserve to be taken for a finall Judgement; as being more

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to be accepted of, then those many-many testimonies (shal I say books too of that Subject?) on both sides since *St Pauls* time, which we hear daily urged with a great deal more heat, and want of charity, then desire of knowing the truth, or admitting the practice of what is befitting, after it is once made known. *Ferom* I beleieve thought so of him; who in his time taking notice of the factiousness and disobedience of some, and of the ambitious humours again of others, who had rather *præesse, quàm prodesse*, command Gods peeples then benefit them; as a remedy, to allay and settle these distempers, he translated this Epistle into *Latin*: So that it is not a difficult thing to conjecture, whence he had that opinion of his concerning the *Hierarchicall Order*, for which both formerly, and at this day he is so much exagitated. But it is to be feared that that Translation is quite lost: and *Clement* indeed himself hath for these many ages lain in obscurity, at least he hath been unknown to us of the *Western* world, as it were *fons signatus*, a fountain sealed up, or a treasure hitherto kept from the public view; till of late yeers *Mr Yong*, a man born for the good and promotion of better literature in this Kingdome, in a happy hour brought it into the day-light again, and to see the Sun. And as yet it is no better then *signatus liber* to all such as are unacquainted with the learned languages; whom notwithstanding it as much concerneth to know the contents thereof, as any others whatsoever: they deserving to have satisfaction given them in this business, as well as the more knowing; especially it being intended for public benefit, both by the Author, as we dare boldly say; and therefore publikly * read in Churches by the antients for the same cause; and not long since published in print as well by the *advice* and *command* of his Majesty,

* *Enseb. l. 3. ca. 12. Hieron. ex eo, Epiphani. contra Ebionitas.*

‡ *Consilia & imperia tuo è latebris in lucem — Neque enim æquum est, ut diutius unus Bibliotheca angustis licet Regia, claudatur, quod Christiano Orbi prodesse potest.*

Nec in exhausta tua liberalitas & boni publici studium, quo flagras, unquam hoc finet.

Mr Yong DD
to the King.

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as the industrious pains of the learned *Editioner*, with no other aime or purpose in the world. And for this very same cause have I made him capable of being generally read, and understood among us ; with some intentions also of doing him right, in regard of some misallegations, and wrong quotations taken out of him, yet pretended to be his sense and meaning. And this piece of justice I could not have don *Clement* so wel any other way, as by committing him to the judgement of the publique, that is, of all men that understand *English*, and know their letters. For they that think I might have don it as wel by writing of a just Apology for him, or a Treatise concerning the Subject, about which he is so diversly cited, are much deceived, and know me not so well. For I finding a disproportion in the faculties of my mind, (which I remember is the complaint of one upon a like undertaking, yet had least reason for it of any man alive in his time,) nothing of mine own invention being able to pass the censure of mine own judgement, much less, I presume, the judgement of any others, I made choice rather to interpret and illustrate another mans labors, then to venture any thing of mine own penning to public examination. To make any Apology for *Clement's* stile, or manner of writing, (for I conceive some wil not think it fine enough) were to do the good *Saint* wrong: It is sufficient that I onely tell such, that it is *Apostolicall*, or neerest thereunto; and for himself, ^g he I am sure is in *Heaven*, ^{g Phil.4.3.} and above all their Censure. Neither do I my self too summissively crave pardon for this my *Interpretation*, (if perchance I have mistaken any thing *humanitùs* ;) or for those few *Annotations* upon him. If any imagin I wrote them out of a kind of good will not to do nothing in this scribbling age, let them enjoy their thoughts. Yet was it
not

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not to venditate any learning, or abilities: for how can they be expected from any one of no more meanes, then I have to attain thereunto, or from such an employment as I am in; living as I do ἐν Σπουδαίῃ ἐργασία, in respect of encouragement to good studies; *in loco*, as he saies, *tam à libris, quàm à literis vasto*. And therefore whatsoever hath escaped me, (as much no doubt may,) whereby I might have added any farther light unto *Clement*; if I have not met with all occasions of vindicating him from *Misprisions*, as they say, and a wrong understanding of what he intends; the favourable and wel-meaning Reader wil impute it rather to my want of fit means and opportunities, then of good will, and industry. However, I have collected out of some late very learned *Writers*, and those too of both *Parties*, (either among mine own poor store, or for the use of which I am beholding to the courtesy of friends,) for the satisfaction of them, whose little or no acquaintance with the learned Edition of *Clement in Greec*, may make them doubt, whether it be his genuine and true Work, these Acknowledgements thereof, which follow.

*The most learned and courteous Mr Patrik Yong,
(who first found out and published this Epistle in
Gr. with his own Latin Translation, and Notes
thereon,) in his Dedic. to the KING.*

CLEMENTIS Romani, Apostolorum ætati supparis, *Pauli* discipuli, verè genuinum hoc scriptum καὶ ἀναμνηστικόν, tot retrò seculis desideratum, & votis ab omnibus, qui sacram Antiquitatem venerantur, flagrantissimis expetitur. &c. Thesaurus incomparabilis - - Divina & planè Apostolica Epistola. - -

BP Hall, *Episcop. by Divine Right*, Part. II.

§ 10. pag. 60.

I shall urge a testimony from that worthy and Aposto-
like Author, which was never yet soyled, so much as
with any pen, either in citation, or much less in contra-
diction: of venerable and *unquestionable authority*; It is of
that noble and holy Epistle of *Clement's*, which he wrote
to the *Corinthians*, upon occasion of those quarrels, which
were, it seemes, on foot in *St Paul's* time, &c.

Walo Messalinus, that is, *Claudius Salmasius*, Dissert.
de Episcopis & Presbyt. cap. 4. pag. 231.

Clementis ad Corinthios Epistola sola ex operibus ejus vera,
& germana, censeri debet.

Andreas Rivetus Critici sacri lib. 1. cap. 8.
ultima edit. 1641.

In eâ (*speaking of this Epistle*) reperiuntur quæ à nonnullis
veteribus citantur, ut in suis *Notis*, ex collatione, ostendit
eruditissimus editor, qui veram & genuinam esse *Clementis*
Epistolam existimat, non obstante fabulâ de *Phænice*,
quam ad illustrationem doctrinæ de *Resurrectione* adducit:
Quod postea fecerunt alii plures ex veteribus. Argumenta
Viri doctissimi expendere poterit Lector eruditus. Epistola
tota alioqui satis refert simplicitatem primævam, & quæ
in eâ leguntur, ad argumentum, quod in eâ tractatur, satis
sunt accommodata.

Dan. Heinsius Exercit. sacrar. li. 1. ca. 5. ad *Matth.* 7.

Clementis ad Corinthios prior Epistola; quam stylo scri-
ptam Apostolico, aut qui ad eum proximè accedit, *Patri-
cio Junio*, summæ eruditionis viro, debemus.

Lamp.

Lamp. Alardus Epiphyllid. Philolog. lib. i. cap. i.
Genuina Epistola Clementis, quæ ad Corinthios scripta,
extat.

Jacobus Usserius ὁ πᾶν, *Hibernia* Primas, Dissert. de
Clementis & Ignatii scriptis, cap. vi. pa. 36.

Ecc. Hist. lib. III. κεφ. λζ. λη. Ab * *Eusebio* didicimus nos *Clementinorum* nihil ab anti-
quioribus pro genuino fuisse agnitum, præter unicam,
Romanæ Ecclesiæ nomine ad *Corinthios* scriptam, Episto-
lam.

M^r *John Gregory* in his Observat. upon passages of
Scripture, *Præfat. ad Lect.* pag. 16.

I think every man ought to have a very reverend and
singular opinion of that Epistle of *Clemens Romanus* to the
Corinthians, &c.

*The Testimonies of the Antients, whether Gr. or Latin, who
have either highly commended this Epistle, or transcribed pas-
sages out of it into their own writings, collected by M^r Yong,
may be found by the more diligent and learned Reader
before his Gr. edition of it: and by others heer,
as occasion is offered in the following
ANNOTATIONS.*

CLEMENT'S

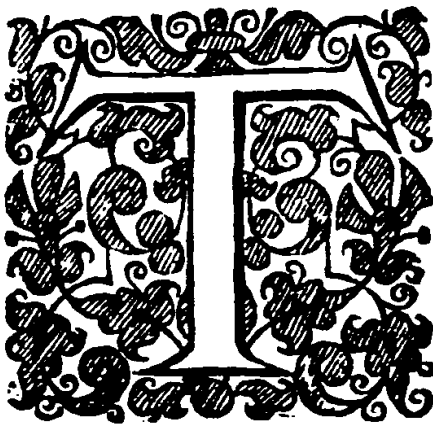


CLEMENT'S

First Epistle to the

CORINTHIANS.

Translated out of the Originall Greek.



He Church of God which sojourneth at *Rome*¹ to the Church of God residing in *Corinth*, called and sanctified by the will of God through our Lord Jesus Christ. Grace and Peace be multiplied unto you from Almighty God through Jesus Christ, upon every one of you in particular, and among you all towards one another.

We are afraid, Beloved Brethren, lest by reason of the² calamities and sad accidents, which have happened unto us, we have been too remiss in taking your requests into consideration; as also that abominable³ and ungodly sedition, *kindled among you*, so strange and unheard of among the elect of God; Which a few arrogant and bold persons have blown to so great a heat of distemper, that your venerable and glorious name, which hath deservedly been beloved of all men, is thereby mightily evil spoken of.

For who hath ever sojourned among you,⁴ that hath not ap-
C proved

I.

II.

III.

IV.

- 1 Cor. 1. 5. 7. proved of your entire and constant faith? That hath not wondered at your sober and moderate Piety in Christ? That hath not highly praised the magnificent and free manner of your entertainment? That hath not pronounced as blessed your perfect and certain knowledge? For ye did all things without respect to the person of any man, and ye walked in the Laws of God, being obedient to them that were ⁵ *Governours* over you. Ye also yeelded due honour to the elder sort which were among you; and ordered your young men to think of those things, which were modest and comly. Ye exhorted your weemen to perform all things with an unblamable, ⁶ holy, and pure conscience, loving their own husbands according to their duty; and ye taught them, that remaining under the rule of their obedience, they should with all staiednesse and temperance do the work of their own hous at home. Moreover the conversation of you all hath been in humbleness of mind, being in nothing given to vain glorying; subject unto others, more then subjecting others to yourselves; rather giving, then receiving; contented with what God hath provided *as needfull* for you, and giving diligent attendance to his words, you have received them into your most inward affections; having alwaies the sufferings of *Christ* before your eyes. By this meanes ye enjoyed a full and plentiful peace, with an unsatiable desire of doing good; and the Holy Spirit was poured forth upon you all in an abundant manner; and being filled with holy *resolution* and *counsel*, in a right earnest readines of mind, ye have with a devout confidence stretched forth your hands to Almighty God, humbly beseeching him to be mercifull unto you for those sins, which unwillingly ye have committed. Your earnest endeavour was both
- V.
- VI.
- Tit. 2. 5.
- 1 Pet. 5. 5.
- Act. 20. 35.
- 1 Tim. 6. 8.
- Ebr. 13. 5.
- * 1 Pet. 2. 17. night and day for the whole * Brotherhood, that through *his* mercy, and a *good* conscience, the number of his Elect might be saved. Ye were sincere, and without offence, forgetting injuries done one to another. All sedition, and schism, was abominable unto you. Ye sorrowed for the *slips* and offences of your neighbours; judging their failings to be your own. Ye repented not of any good deeds; but were forward to every good work. Your conversation being adorned with all vertue, and reverence, ye performed all things in the feare of God; having

CLEMENT'S first Epistle to the Corinthians.

3

having the Commandments and Ordinances of the Lord written upon the *Tables of your heart*.

Prov. 7. 3.

2 Cor. 3. 3.

Deut. 32. 13.

14. 15.

VII.

Ye enjoyed all glory and enlargement: *But now* is fulfilled that which is written: *The beloved 7 one hath eaten, and drunken, and hath been enlarged, and waxed fat, and hath kicked.* Hence hath proceeded envy, and contention, and sedition; persecution and trouble; war and captivity. By this meanes the base, and ignoble, have risen up against the noble, and honourable; the foolish against the wise; the young men against the antients. By this meanes justice and peace have forsaken you, in that every man hath departed from the fear of God, the eyes of your faith in him being darkned; neither have ye walked in the right wayes of his Ordinances, or ordered your conversation according as becometh the profession of Christ: but every one hath gon after his own il-affected desires, giving entertainment to a wicked and ungodly emulation, whereby death it self entred into the world. For thus it is written: *And it came to passe after some dayes, that Cain offered of the fruits of the earth a sacrifice unto God. And Abel, he also brought of the firstlings of his sheep, and of the fat of them; and God had respect unto Abel, and to his offrings: But unto Cain, and to his sacrifices, he had no respect. And Cain was very much troubled in mind, and his countenance fell. And God said unto Cain, Why are thou so troubled? and why is thy countenance fallen? If thou offer aright, 8 and dost not divide aright, hast thou not sinned? Be still. Unto thee shall his recourse be; and thou shalt rule over him. And Cain said unto Abel his brother, 8 Let us go along into the field: and it came to pass, that as they were in the field, Cain rose up against Abel his brother, and slew him.*

Gen. 4. 3.

VIII.

See, my Brethren, contention and envy brought to pass the murther of a Brother by a brothers hand. By reason of strife and envie our father *Jacob* fled away from the face of his brother *Esau*. Strife and * *Envie* made *Joseph* to be persecuted as far almost as to death, and to become even a bondman. Strife forced *Moses* to fly from the face of *Pharaö* King of *Egypt*, when as he heard one of his countrymen saying unto him; *Who hath placed thee a Judge and a Ruler over us? Wilt thou slay me, as thou lately slewest the Egyptian?* Through strife *Aäron* and *Miriam* had their habitation out of the Camp. Strife and emulation thrust

Gen. 27. 43.

* Act. 7. 9.

Exod. 2. 14. 15.

Num. 12. 15.

IX.

Num. 16. 3. 33. down *Dathan* and *Abiram* alive to Hell, in that they rose up seditiously against *Moses*, the Servant of God. Through strife
 1 Sam. 17. 32. and emulation *David* sustained not onely the envie of foreigners, but was also persecuted by *Saul* K. of *Israel*. But
 33^o
 18. 9. to have done with examples of the Antients, let us come unto those Champions who have been of neereſt times unto our ſelvs; let us, I ſay, conſider the generous and worthy examples of our own Age. Through emulation, and envy, the faithfull and moſt juſt pillars of the Church were persecuted even unto a *moſt* grievous death. Let us place before our eyes our Holy Apoſtles. *Peter*, by reaſon of ungodly envie, underwent not one, or two, but was *diſtreſſed* with many labors, and difficulties; and at length giving up his witneſs by ſuffring, he paſſed ¹⁰ unto the due appointed place of Glory. By reaſon of *envy* and emulation,
 2 Cor. 6. 5. *Paul*, having ſeven times endured bonds; having been whipped,
 11. 23. 25. and ſtoned; obtained the reward of his ſuffring; *And* being a Preacher both in the *East* and *West*, he received the honorable report of his faith; having taught righteouſneſs to the whole
 XI. world, and made his way to the utmoſt bounds of the ¹¹ *West*. And ſo, giving a teſtimony of his faith by Martyrdom under the *Roman* Governors, he departed out of this world, and went unto the Holy place, having been the greateſt example of patience, and conſtancy. To theſe men of divine converſation have a great number of the Elect been joyned, who having through envy and emulation ſuffred many torments and trials, have become moſt notable examples among us. Through envy, women, having been persecuted, and ſuffred grievous and unbefeeming puniſhments, have attained to the finiſhing of the conſtant courſe of their faith; and the weak in body have received a noble reward. Envy and *ſtrife* hath eſtranged wives from their husbands, and hath altered the ſaying of our Father *Adam*: *This is now bone of my bones, and fleſh of my fleſh.* Finally, Envy, and contention, hath overthrowed great Cities, and rooted out great Nations.

Gen. 2. 23.

We write theſe things unto you, Beloved, not only to admoniſh you of your duty; but withall to put our ſelvs in remembrance: For we alſo are to run our race to the ſame goale; and the ſame conflict is to be undergon by us both. Wherefore let us
 forſake

forſake idle and vain cares; and let us preſs on to the glorious and excellent rule of our holy calling. Let us look unto what is good, and what is delightfull and acceptable in the preſence of him that made us. Let us faſten our eyes upon the blood of Chriſt; and let us conſider how precious his blood is unto God, which being powred out for our ſalvation, hath offered the Grace of repentance to the whole world. Let us earneſtly conſider all generations paſt: how that in every generation the Lord hath given place of repentance to ſuch as were willing to turn unto him. *Noë* preached repentance; and they that obeyed, were ſaved. *Jonas* preached deſtruction to the *Ninevites*, and they re-
 penting them of their ſins, appeaſed God by humbly beſeeching him, and were ſaved, though they were ſtrangers, and *aliens* from God. The Miniſters of the Grace of God through the Holy Spirit have ſpoken much of repentance: and the Lord himſelf of all things doth mention it even with an Oath: *For as I live, ſaith the Lord, I will not the death of a ſinner, as his repentance:* adding moreover this comfortable ſaying; *Repent ye houſe of Iſrael from your iniquity:* ¹² *Say unto the ſons of my people; although your ſins have reached from earth unto Heaven, and although they be redder then ſcarlet, and blacker then ſackcloth; yet if ye be turned unto me with your whole heart, and ſay, Father; I will hearken unto you as to a holy people. And in another place he ſaith thus: Be ye waſhed, be ye made clean; take away evil out of your hearts from before mine eyes; ceaſe from your miſchievousneſs; learn to do good; ſeek for judgement; deliver the oppreſſed; judge for the orphan; plead for the widow; And come, and let us reaſon together ſaith he: And although your ſins be as ſcarlet, I will make them white as ſnow; and though they be as crimſon, I will make them white as wooll. And if ye be willing, and obedient, ye ſhall eat the good things of the land. But if ye reſuſe, neither will obey me, the ſword ſhall devour you; for the mouth of the Lord hath ſpoken it.*

2 Pet. 2. 5.
Jon. 3. 10.

Ezek. 33. 11.

XII.

Ezek. 18. 30.
Iſai. 1. 18.
Rev. 6. 12.
Jer. 24. 7.
Jer. 3. 4.
Iſai. 62. 12.
Iſai. 1. 16.

It being his pleaſure then, that all his beloved ones ſhould be made partakers of repentance, he hath eſtabliſhed it to be ſo by his own Almighty Decree. Let us be obedient therefore to his mighty and glorious Will; and being become humble ſuppli-
 cants unto his compaſſion and goodneſs, and forſaking all vain endeavours, and ſtrife, and envie, which leadeth unto death, let

us

- us fall down, and wholly devolve our selves upon his mercies.
- XIII. ¹³ Let us fasten our contemplation upon those, who have thoroughly waited upon his mighty pleasure. Let us take *Enoch* for
Ebr. 11. 5. 7. &c. *example*, who being found just in matter of obedience, was translated, and his death no where to be found. *Noë* being found
XIV. faithfull, by his Ministry preached the ¹⁴ *instauration of all things* to the World; and by him the Lord saved those creatures, which entered peaceably into the Ark. *Abraam*, he that was called
* Jan. 2. 23. * *The friend of God*, was found faithfull, in that he was obedient to the Commands of God. He by obedience departed out of his own land, and from his own kindred, and from his fathers house; that so by leaving a small land, and a weak alliance, and a little dwelling, he might become inheritor of the Promises of God.
- Gen. 12. 1. For he saith unto him: *Get thee out of thy country, and from thy kindred, and from thy fathers house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be blessed. And I will bless them that blesse thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed.* And again, when as he was parted away
Gen. 13. 14. from *Lot*, he said unto him: *Lift up now thine eyes, and looke from the place where thou now art, Northward, and Southward, and Eastward, and toward the Sea. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the sand of the earth: if one can number the sand of the earth, then shall thy seed also be numbred.* And again he saith, *And God brought Abraam forth abroad, and said unto him: Look toward heaven, and tell the stars if thou be able to number them; so shall thy seed be. And Abraam beleeved God; and it was counted to him for righteousness.* Through his faith, and hospitality, a son was given him in his old age, and by obedience he offered him as a sacrifice upon *one of the mountains which he shewed him.* For his hospitality and piety *Lot* was saved out of *Sodom*, the whole Country round about being judged by fire and brimstone: The Lord making it manifest, that he doth not utterly forsake such as put their hope in him: but those that turn aside another way, them he appointeth to punishment and plagues. For his wife, otherwise affected, and not of the same mind with *her husband*, coming out of *Sodom* along with him, became a signe, being changed into a pillar of salt,
- Gen. 19.

salt, ¹⁵ *remaining* even unto this day: To the end that all men may know, that they that are double-minded, and make question of the power of God, are appointed for judgement, and to be a signe for all generations. Through faith and hospitality *Raab* the harlot was preserved safe. For spies being sent out to *Jericho* by *Jesus* the son of *Nauë*, the King of that land had notice given him, that they were come to take a view of his country; and he sent forth men to lay hold on them, that being apprehended, they might be put to death. Wherefore the hospitable *Raab*, having given them intertainment, hid them on the top of her house, under the stalks of flax. Now when the Messengers of the King came suddenly upon her, and said; There came men unto thee, spies to search our land; bring them forth; for such is the Kings commandment: She answered them; There entred indeed two men unto me, whom ye seek; but they went hence presently, and are gon their waies: she directing them a contrary way. And she said unto the men: I know assuredly, that the Lord your God will deliver unto you this City, for the fear and terrour of you hath fañ upon the inhabitants thereof: when as therefore it shall happen that you take it, preserve me alive, and my fathers house. And they said unto her: It shall be so, as thou hast spoken unto us. Whenas therefore thou shalt understand of our approach, thou shalt gather together all thy kindred under thy roof, and they shall be kept safe: for as many as shall be found out of thine house, shall perish. And moreover they gave her a signe, that she should hang out of her house a *line of* Scarlet colour: declaring thereby, that all they that beleve and hope in God, shall obtain redemption by the blood of our Lord CHRIST. See, Beloved, this woman had not onely faith; but there was also a *Spirit* of prophecy in her.

Let us be humble-minded therefore, my Brethren, laying aside all haughtiness, and pride, and foolishnesse, and anger; and let us perform that which is written: For the Holy Spirit saith: *Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches: But let him that glories, glory in the Lord, in seeking him, and in doing judgement and justice:* especially remembring the words of the Lord *Jesus*, which he spoke teaching gentleness, and long-suffring; for thus he saith:

XVI.

Luk.6.36.

¹⁶ Be ye mercifull, that ye may obtain mercy : forgive, that ye may be forgiven : as ye do, so shall it be done unto you : as ye judge, so shall ye be judged : as ye doe good, so shall others do good unto you : with what measure ye mete, in the same shall it be measured unto you. Let us confirm our selvs with this commandment, and these precepts, to walk alwaies obedient to his most holy words, in lowliness and humility of minde. For the holy Word saith : *Upon whom will I look but upon him that is gentle, and meek, and that trembleth at my words ?*

Isai.66.2.

It is a more iust and seemly thing therefore, Men and Brethren, that we should rather become obedient unto God, then to follow the heads and leaders of a detestable strife and faction, in the pride and disorderliness of their spirit. For if, rashly laying aside all fear, we deliver up our selvs to the wits of those men, who shoot out words tending to contention and sedition, on purpose to estrange us from that which is good, it is no small hurt, nay rather a great danger, which we shall undergo. Let us do good one to another according to the compassion and sweetness of him that made us. For it is written : *They that doe good shall be inhabitors of the earth, and the innocent shall be left thereon ; but the transgressours shall be destroyed from of it.* And again he saith : *I have seen the wicked highly exalted, and raised up as the Cedars of Libanus ; and I passed by, and behold he was not ; and I sought out for his place, and I found it not. Keep innocency, and see to equity ; for there is a remainder in store for the peaceable man.*

Psal.37.9.

Prov.2.21.

Psal.37.35.

Isai.29.13.

Psal.62.4.

Psal.78.36.

Psal.12.3.

Let us stick close to them therefore who live godlily and peaceably ; and not unto them who hypocritically onely seem to desire peace. For somewhere he saith : *This people honoureth me with their lips ; but their heart is far from me.* And again : *They blessed with their mouth ; but with their heart they cursed.* And again he saith : *They loved him with their mouth, and they lied unto him with their tongues : For their heart was not right with him, neither were they stedfast in his covenant. Let the deceitfull lips be speechless. The Lord shall cut off all flattering lips, and the tongue that speaketh great things. Who have said ; Let us magnify our tongue, our lips are in our own power ; Who is Lord over us ? For the affliction of the needy, for the sighing of the poor, now will I arise, saith the Lord ; I will set him in safety, I will deal freely with him : For Christ*

is

is theirs who are lowly-minded; not theirs who proudly advance themselves over his flock, and people.

CHRIST JESUS our Lord, the Scepter of the Majestie of God, came not in the vain boasting of arrogance, and pride, ¹⁷ although he could do *all things*; but in humility of mind, according as the Holy Spirit hath spoken concerning him; for it saith: *Lord, who hath believed our * report, or to whom hath the arm of the Lord been revealed? We have declared as it were a child in his presence, as a root in a thirsty land. Becaus he hath no form nor comeliness. And we saw him, and he had no feature, nor beauty. But his appearance was without honour; falling short of the comeliness of men. He was a man of stripes and pains, and acquainted how to bear infirmities. Becaus his face was turned aside; he was disrespected, and not esteemed of. He beareth our sins, and for us is he grieved. And we esteemed him as one wearied, and smitten, and in affliction. But he was wounded for our sins, and he was made weak for our transgressions. The chastisement of our peace was upon him, by his scars we are healed. We have all wandred out of the way. Man hath wandred out of his way: and the Lord delivered him for our sins. And he, by reason he was afflicted, opened not his mouth: he was led as a sheep to the slaughter, and as a lamb mute before the sheerer, so opened he not his mouth. In humiliation his judgement was taken away: who shall declare his generation? For his life is taken away from the earth; he was put to death for the transgressions of my people. And I will give the wicked for his sepulture, and the rich for his death. Becaus he hath not don iniquity, neither was deceit found in his mouth: And the Lord will purifie him with stripes. If ye will offer for sin, your soul shall see your seed long-liv'd. And the Lord wil take away from the affliction of his soul, to shew him light, to form it in understanding, to justifie the righteous one, ministring faithfully unto many, and himself shal bear their sins. Therefore many shall be allotted him for a possession, and he shal divide the spoiles of the strong. Becaus his soul was delivered over unto death, and he was numbred among the transgressors. And himself bore the sins of many, and he was delivered up for their iniquities. And again he saith: *I am a worm, and not a man; a reproach of* *men, and the outcast of the people. All they that looked upon me, scoffed me, they spoke with their lips, they shook their head. He trusted**

XVII.

Isai. 53. 1.

* anon.

Joh. 12. 38.

Rom. 10. 16.

Psal. 22. 6.

XVIII.

*in the Lord, let him deliver him, let him save him, because he hath
 18 a mind to him.*

Ebr. 11. 37.
 39.

Jam. 2. 23.

Gen. 18. 27.
 Job 1. 1.

14. 4.
 Ebr. 3. 2. 5.

Exod. 3. 11.
 4. 10.

XIX.

Psal. 119. 83.

Psal. 51.

See, beloved Friends, what an example is given to us : For if the Lord were so humble-minded, what shall we doe, who are come under the yoke of his grace ? Let us imitate even them who wandred up and down in *goat-skins*, and *sheep-skins*, preaching the coming of Christ : We mean the Prophets *Elias*, and *Elisseus*, and also *Jezekiel* ; and together with them, those that have obtained a good report. *Abraam* received an high testimony, being called the *Friend of God* ; and having his eyes fastned upon the glory of God, in all humbleness of minde, he saith : *But I am earth, and ashes*. Moreover concerning *Job* it is written : *Job was a just man, unblameable, true, one that worshipped God, and abstained from all evil*. But he accusing himself saith : *No man is clean from filth, no though his life be but of one day*. *Moyse*s was called faithfull in the whole house of God, and under his command he thought good to deliver *Israel* from their stripes and punishments. Yet he, so highly honoured, gave forth no proud words, but answered the divine voice which spake to him out of the bush : *Who am I, that thou sendest me ? I am one of a small voice, and a slow tongue*. And again he saith : *I am as the reaking of a pot*. What shall we say of *David*, of whom there is so great a witness, to whom God said ; I have found a man according to my heart, *David* the son of *Jessai*, with everlasting oile have I anointed him ? Yet himself saith unto God : *Have mercy upon me, O God, according to thy great pity, and according to the multitude of thy mercies wipe away mine iniquity. Thoroughly wash me from my transgression, and purifie me from my sin. Because I acknowledge mine iniquity, and my sin is alwayes before me. Against thee onely have I sinned, and don evil in thy sight ; that thou maist be justified in thy sayings, and that thou maist overcome when thou art judged. For behold I was conceived in iniquities, and in sins my mother bare me. Behold thou hast loved truth : thou hast declared unto me the secret and hidden things of wisdom. Thou shalt sprinkle me with hyssop, and I shall be cleansed ; thou shalt wash me, and I shall be made whiter then snow. Thou shalt make me to hear of exultation, and joy ; the bones which have been humbled shall rejoyce. Turn away thy face from my*

my sins, and wipe away all mine iniquities. Create a pure heart in me, O God, and renew a right spirit within my bowels. Cast me not away from thy presence, and take not away thy Holy Spirit from me. Restore unto me the joy of thy saving health, and establish me with thy conducting Spirit. I will teach the wicked thy wayes, and the ungodly shall turn unto thee. Deliver me from blood, O God, the God of my salvation. My tongue, O Lord, shall sing aloud of thy justice: thou shalt open my mouth, and my lips shall declare thy praise. For if thou wouldest have had sacrifice, I had offered it; but thou wilt not delight in burnt offerings. The sacrifice to God is a broken spirit: a broken and an humbled heart the Lord wil not despise.

The humility, and obedient subjection, of such, and so great men, and that have so high a testimony given unto them, hath not onely rendred us better, but the generations also that were before us; and those likewise whosoever have entertained the Word of God in fear and truth.

Being partakers therefore of many, and great, and illustrious examples, let us run back unto the *Goal, and intended scope* of Peace, offered and given up unto us from the beginning. And let us fasten our eyes upon the Father and Creator of the whole World, wholly applying our selves to those excellent and transcendent benefits, (which through him *we enjoy* by peace,) and to his bountifull dealing with us. Let us behold him by our contemplation of him, and with the eyes of our soul let us look upon his long-suffering affection towards us. Let us consider how free from anger, *how mild and gentle* he is to the whole creature in generall. The Heavens, by his disposing being unshaken, are made subject unto him in peace. Both Day and Night observe the course appointed them by him, without hindring one the succession of the other. The Sun, and the Moon, and the whole * Quire of the Stars, according to his ordinance, in a concord free from all excursions, perform and accomplish their determinated revolutions. The teeming earth, according to his will, in its proper seasons, bringeth forth abundant nourishment both for men, and beasts, and all living creatures that are therein; no whit altering, or recoiling from what hath once seem'd good unto God to appoint it to do. The unsearchable waters of the Deep, and not to be descried in the bowels of

* *Χόρη*. So Chorus is *stellarum multitudo*. Val. Flacco. in Argon. lib. 5. vers. 565. A writer of the same age with Clement.

Job 38. 11.

Psal. 104. 9.

Prov. 8. 29.

Jer. 5. 22.

XX. XXI.

the earth, are all comprised under the same commandments. By his disposing, the depths of the unmeasurable sea standing on heaps pass not beyond the limited bounds and *bars* set for them; but as he hath ordained it, so do they: For he hath said: *Hitherto shalt thou come; and thy waves shall be broken within thee.* That ²⁰ unpassable *Ocean*, and those ²¹ *Worlds* that are beyond it, are orderly governed by the same Commandments of the Lord. The seasons of the Spring and Summer, of the Autumn and Winter, do peaceably succeed one the other. The Winds in their severall stations, without blustering one against the other, perform their ministry according to their set times. The continuall Springs, ordained for our use and health, afford us their breasts, *as it were*, ever running without ceasing for the benefit of man's life. And even the least of living Creatures have their meetings together in peace and agreement. *Thus* the great Creator, and Lord of all, hath disposed and ordered all these things in Peace and Concord, doing good unto all, but over and abundantly unto us, who fly unto his mercy through our Lord Jesus Christ, to whom be Glory and Majestie for ever and ever. *Amen.*

Prov. 20. 27.

* Such as every man is naturally—*φύσιν θεοθεν καὶ ἀλλή-της*, as the excellent expression is of the very Hethen, *Empedocles*, apud *Hierochin Carm. Pythag.*

See to it, Beloved, that his many blessings and benefits become not a judgement upon us all, if that (leading our lives worthy of him,) we do not in concord and agreement perform those things, which are good and acceptable in his sight. For somewhere he saith: *The Spirit of the Lord is a light searching the hidden parts of the belly.* Let us consider that he is neer unto us, and that none of our thoughts, or those discourses and disputes which we have, are concealed from him. It is justly required of us, that we fly not from the *Command* of his wil, like * Fugitives that forsake their Colours. Let us rather offend mad and foolish men, that are lifted up and boast in the arrogance of their own words, then *displease* God. Let us worship Jesus Christ, whose blood was given for us. Let us reverence the Governours that are placed over us; Let us honor the elder sort, and instruct the younger in the knowledge of the fear of God. Let us set our weemen right in the way to that which is good: Let them express the lovely behaviour of Chastity: let them shew forth the sincerity of their wil *and affections* in gentleness: let them make the

the moderation of their tongue to appear in * silence : let them declare their love, without inclining to any part, but alike equal to all them who fear God in an holy Conversation. Let † your Children be made partakers of that discipline and institution which is in Christ. Let them learn how much humility prevails with God ; how much chaste love can do with him ; how that the fear of him is good and great, and preserveth all them, who with pure thoughts lead their lives in him in an holy manner. For he is the searcher of our thoughts, and the counsels of our hearts ; whose breath is within us, and when he will he taketh it away.

* *ἡ δὲ τὸ σιγῆς.*
So Clement of
Alex. reads it ;
not *φωνῆς*, as
the Cople had
it.
† *Οὐκ.* So it is
cited in the
same Clement,
ἡμῶν. not *ὑμῶν*,
as heer.

All these things our faith in Christ doth confirm ; for himself by the holy Spirit doth in this manner bespeak us : *Come, ye children, hearken unto me, I wil teach you the fear of the Lord. Who is the man that desireth life. loving to see good dayes ? Make thy tongue to cease from evil, and thy lips that they speak not deceit. Shun that which is evil, and do the good : seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears hear their prayer. But the face of the Lord is against them that do evil to destroy their remembrance out of the earth. The righteous hath cried out, and the Lord hath heard him, and hath delivered him out of all his afflictions. Many are the stripes of the sinner ; but mercy shall encompass them whose hope is in the Lord.* The merciful Father, and bountiful in all respects, hath bowels of compassion towards them that fear him ; and doth gently and sweetly impart his graces unto them, that come unto him in the singleness of their soul. Wherefore let us not be double-minded, neither let our soul waver, or *make doubt* of his transcendent and glorious gifts. Far be from us that Scripture, where it is said : *Unhappy are the double-minded, and they whose soul is unstable : who say ; We heard this also from our fathers, and behold now we are grown old, and nothing hereof hath happened unto us.*

Psal. 34. 11.

See in the
Notes
Num. VII. and
Jam. 1. 8.
2 Pet. 3. 4.

Foolish and ignorant men ! Compare your selves unto a Tree. For example, take the Vine. First it sheddeth the leaves. Then it shooteth forth the bud ; after that the leaf ; next the blossom ; after all this a green grape ; at length a perfect ripe grape. Ye see in how short a time the fruits of trees attain unto ripeness. Of a very truth speedily and suddenly shal his wil be performed,
the

CLEMENT'S *first Epistle to the Corinthians.*

Mat. 3. 10.

the Scripture it self giving witness thereunto: *That the Lord shall suddenly come into his Temple, and the Holy One, whom ye expect.*

1. Cor. 15. 36.

XXII.

* City of the
Sun.

Psal. 3. 5.

Let us consider, Beloved, how the Lord doth oftsoons declare unto us our Resurrection which shall be; the first fruits whereof he made our Lord Jesus Christ, raising him from the dead. Let us take notice, Beloved, of a Resurrection happening in every *time*, and season. The Day and Night do make manifest a Resurrection. The night sleeps, the day arises: the day departs, and night returns again. Let us look upon the fruits of the earth: every one knowes well enough how the seed is sown. The Sower went forth, and threw his seed into the earth; which falling there bare *grain*, and dry, time at length dissolves it; and from this dissolution the great power of the Lord's providence raiseth it, and it bringeth forth fruit, and the encrease of one grain becomes many. Let us observe that marvellous wonder happening in the Eastern parts, and namely in *Arabia*. There is a Bird called a *Phœnix*,²² which, being the onely one of its kind liveth five hundred years, and drawing neer unto its dissolution that it must dye, makes it self a nest of Frankincense, Myrrh, and other sweet smelling *Drugs* and Spices, into which, the time being come, it entreth, and dieth. From the putrefaction of whose flesh a worm is bred, which being nourished by the moisture of the dead bird, at length getteth feathers. Then growing strong, it taketh up the nest, wherein are the bones of that *Phœnix* from whence this sprung, and bearing them away, directeth its course out of the Country of *Arabia*, as far as *Egypt*, to * *Heliopolis*; And in the day time, all looking on, flying unto the Altar of the *Sun*, there it placeth them, and so returneth back again. The Priests hereupon examine the account of years, and find the coming thereof to be after five hundred compleat. Doth it seem so great and wonderfull a thing to us, that the Creator of All should grant a Resurrection unto such as serve him in holiness, and in the assurance of a good faith, whenas even by a Bird he maketh manifest the greatness and magnificence of this his Promise unto us? For somewhere he saith: *Thou shalt raise me up, and I wil make my confession unto thee.* And; *I laid me down and slept; I rose again, because thou wast with*

with me. And again Job saith : *Thou shalt raise up again this my Ash, which hath endured all these things.* Job 19.15.

With this hope therefore let our souls be fast bound unto him, who is faithfull in his Promises, and just in his judgements. He that hath commanded others not to lie, much more will he himself not lie: For nothing is impossible for God to do, ²³ except it be to lie. Let our faith therefore in him be enlivened and quickned within us; and let us consider that all things are neer unto, *and before* him. By the word of his great power he hath ordered and establisht all things; and by the same word he can destroy them. ²⁴ *Who shall say unto him, What hast thou done? Or who shall resist the might of his strength?* Both when, and after what manner it pleased him, hath he done all things; and nothing of all that he hath decreed hath escaped the accomplishment thereof. All things are in his presence, and nothing hath been concealed from his counsel. *The Heavens declare the glory of God, and the Firmament sheweth the work of his hands: Day unto day uttereth out speech, and night unto night revealeth knowledge: And there is neither speech, nor language, where this voice of theirs is not heard.* Whenas therefore all that is done, is both seen and heard by him, let us fear him, and forsake all corrupt desires after *evil* and foul actions, that so we may be protected by his mercy from those judgements which are to come. For whither can any one of us fly from his powerfull hand? What world will entertain them that fall off from him, and turn *renegado's*? For the Scripture saith somewhere: *Whither shall I go away, or where shall I be hidden from thy presence? If I ascend into Heaven, there thou art; if I depart unto the utmost parts of the earth, there is thy right hand; if I make my bed in the bottomless depths, there thy Spirit is.* Whither then shall any one go, or whither shall he fly away from him, that containeth all things within himself? Let us come unto him therefore in the holiness of our Souls, lifting up unto him pure and undefiled hands, loving this our gentle and mercifull Father, who hath made us unto himself the portion of his Election. For thus it is written: *When the Highest divided the Nations, when he scattered the sons of Adam, he appointed the bounds of the people according to the number of the Angels; and his people Jacob became the portion of the Lord; Israel was the cord* of

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Psal. 19.1.

Psal. 139.7.

Deut. 32.8.

Deut. 4. 34.

Num. 18.

of his inheritance. And in another place he saith; *Behold the Lord taketh unto himself a Nation out of the midst of the Nations, as a man taketh the first-fruits of his floor: and out of that Nation shall the Holy of Holies come forth.*

Prov. 3. 34.

James 4. 6.

1 Pet. 5. 5.

Job 11. 2.

Job 14. 1.

Eccl. 5. 2.

Prov. 27. 2.

Since therefore we are the portion of him that is holy, let us perform all the duties of Holiness, ceasing from backbiting, polluted and unchast embraces, drunkenness, study of innovations, abominable concupiscencies, abhorred adultery, with execrable pride and arrogance; For God, saith he, *resisteth the proud, but giveth grace to the humble.* Let us cleave fast then unto those, upon whom God hath bestowed his Grace; Let us in humility of mind array our selves in concord and agreement, learning continency, keeping our selves far from all whispering and backbiting, appearing just rather in our doings, then sayings. For he saith: *He that speaketh much, shall hear of it again: Or is he that is able to talk therefore thought just?* Man blessed of God, being *born of a woman, is but of a short life: let not therefore thy words be many.* Let our praise be of God, and not come from our selves. For God hateth them who give praises unto themselves. Let witness be given of our good doing by others, according as our Fathers, who were just, had a testimony thereof given unto them. Confident presumption, and arrogance, and rash boldness are with such as are accursed by God; but with such as are blessed by him are meekness, humility, and gentleness. Let us therefore apply our selves close unto the blessing of God; and let us consider what the waies of his blessing are. Let us seriously revolve with our selves what things have happened ever since the beginning. Wherefore was *Abraam* our Father blessed? was it not for doing justice and truth with faith? *Isaac* through an holy confidence having knowledge of what should come to pass, willingly became a Sacrifice. *Jacob* flying from his Brother in all humility departed from his own Land, and went unto *Laban*, and served him; and rule was given him among the twelve Tribes of *Israel*. If any one would particularly, and ingenuously take it into consideration, he should easily understand the great excellency of those benefits, which were conferr'd upon us through his means. From him were the *Priests*, and all the *Levites*, ministring before the Altar of God. From him was the
Lord

Lord *Jesus* according to the flesh. From him were the Kings, and Princes, and Rulers, of the Tribe of *Juda*. And the rest of the * Tribes had no mean honor conferr'd upon them, God making it his Promise; *Thy seed shall be as the stars of Heaven*. They were all therefore glorified, and made great, not by themselves, or by their works, or by their just actions, which they performed, but by the will of *God*. We then being called in *Christ Jesus* by his will, ²⁵ are not justified by our selves, nor by our own wisdom, or knowledge, or piety, or by the works which we have done in the holiness of our heart; but by faith, whereby the Almighty God hath justified all men from the beginning of the World; to whom be glory for ever and ever, *Amen*.

* *σὺν πᾶσι*
calling the
XII. *δωδεκά-*
σὺν *ἑνὶ* *τοῦ*
70. *1 Kin. 11. 37.*
Gen. 22. 17.
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What shall we do then, Brethren? shall we cease from doing good, and wholly forsake Charity? By no means let the Lord suffer this to be done by us; but let us hasten with all earnestness and cheerfulness to the performance of every good work. For the Creator himself, and Lord of all things, taketh great delight in his own works. By his most mighty power he hath established the Heavens, and by his incomprehensible wisdom he hath beautified them. He hath divided the Earth from the water that encompasseth it, and he hath settled it, as it were a firm Tower, being the foundation of his own proper Will. The living creatures also that go up and down thereon, by his appointment he hath commanded there to have their being. And having first made the Sea, and the living creatures therein, he shut them up thereby his power. Above all, with his holy and pure hands he formed *Man*, that exceeding noble Creature, and far above all others for the excellency of his understanding, the Character of his own image; for so he saith: *Let us make Man according to our own Image, and according to our own likeness; and God made man; male and female made he them*. All these things when he had finished, he praised them, and blessed them, and said; *Encrease and multiply*.

Gen. 1. 26.

Gen. 1. 28.

We see that all just men have been adorned with good works; therefore God also, having set forth himself in his works, took delight, and rejoiced therein. Having therefore such an example, let us make our approach unto him in a conformity to his Will, working the work of righteousness with all our might.

CLEMENT'S *first Epistle to the Corinthians.*

Ifai. 40. 10.
62. 11.

Dan. 7. 10.

Ifai. 6. 3.

Ifai. 64. 4.

1 Cor. 2. 9.

The faithfull laborer doth with confidence receive his bread, *the hire* of his work; but the sloathfull and negligent cannot with any boldness look him in the face that gave him his employment. It behoves us therefore to be forward and ready to do that which is good. For from him are all things; and thus he bespeaks us before-hand: *Behold the Lord cometh, and his reward is before his face, to retribute to every one according to his work.* He exhorts us with our whole heart to apply our selves hereunto, and not to be idle or remiss in the performance of any good work. Let our boasting, and our boldness be in him. Let us become subject unto his will. Let us consider the whole multitude of his *Angels*, how they standing before him minister unto him according to the pleasure of his will. For the Scripture saith: *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him. And they cryed, Holy, Holy, Holy, Lord of Sabaoth; every creature is full of thy glory.* So therefore let us, being become one Congregation in unity of affection and minde with a good conscience, cry out, as it were with one mouth, earnestly without ceasing, that we may be made partakers of his great and glorious Promises. For he saith: *The eye hath not seen, nor the eare heard, nor hath it entred into the heart of man, what he hath prepared for them that wait upon him.*

How blessed, Beloved, and marvellous are the gifts of God! Life, in immortality; beauty and brightness, in righteousness; Truth, in boldness and freedom; Faith, in full assuredness; temperance, in holiness; and yet all these falling under the reach of our own understanding. But what are those things which are prepared for them that wait upon him? The most holy Creator and Father of the World himself knoweth the dimensions and beauty of them. Let us therefore earnestly strive to be found in the number of them that wait upon him, that we may be made partakers of those gifts which are promised unto us. But how shall this be done, Beloved? If our thoughts be firmly set upon God by faith; if we enquire after those things which are wel-pleasing and acceptable unto him; if we do those things which are consonant and agreeable to his pure and irreproveable Wil; following the way of Truth, and casting away from us all injustice and iniquity, covetousness, contentions, with

with malice, and deceit, whisperings and backbitings, the hatred of God, with pride and haughtiness, vain-glory, and ambition. For they that do these things are abominable unto God: and not the doers onely thereof, but they also which give way by consenting thereunto. For the Scripture saith: *But unto the sinner God hath said; Why dost thou declare my judgements, and takest my Covenant into thy mouth? But thou hast hated instruction, and hast cast my words behind thee. If thou saw'st a thief, thou did'st run along with him, and thou did'st put in thy share with adulterers. Thy mouth hath overflowed with malice, and thy tongue hath fashioned out deceit; Thou did'st sit down and speak against thy brother, thou did'st slander* the son of thy mother. This thou diddest, and I was si-* Rom. 1. 32. Psal. 50. 16. * Or, minister occasion of scandal to the s.o.c. m. Or, didst lay a stumbling block for, &c. *lent: thou did'st suppose wickedly, that I would be like unto thee. I will reprove thee, and place thee, even such a one as thou art, before thine own face. Understand this now ye that forget God, lest as a Lion he seize upon you, and there be none to reskue you. A sacrifice of praise shall glorifie me, and there shall be the way in which I will shew him the saving health of God.*

This is the way, Beloved, wherein we shall finde Jesus Christ, our saving health, the High Priest of our offerings, the Guardian and Succourer of our weakness. Through him we look up unto the highest Heavens, and behold as it were in a mirour his spotless and transcendent face: By him have the eyes of our heart been opened: By him our obscure and darkned understanding springs to a fresh dawning at his wonderfull light: By him it pleased the Lord to give us a tast of immortall knowledge; who being the brightness of his Majestie, is by so much greater then the Angels, as he hath by inheritance obtained a more excellent name. For thus it is written: *Who maketh his Angels spirits, and his ministers a flame of fire.* But of his Son thus saith the Lord; *Thou art my Son, this day I begot thee: ask of me, and I will give thee the Nations for thine inheritance, and for a possession the utmost bounds of the earth.* And again he saith unto him: *Sit down on my right hand untill I make thine enemies a footstool for thy feet.* Ebr. 1. 3. 4. Psal. 104. 4. Psal. 2. 7. Psal. 110. 1.

Now who are his enemies? Wicked men, and such as oppose their own private will against the will of God. Let us perform this our warfare, Men and Brethren, with all earnestness accord-

ing to his unblameable Commandments. Let us consider those Souldiers which are in service under our Commanders, how orderly, how readily, with what obedience they perform the commands which they receive. All men cannot be Generals, or Commanders of thousands, or Captains of hundreds, and fifties, and so downwards. But every one in particular in his own rank and station obeys the commands of the *Emperour*, or the inferior *Governours*. The great can do nothing without the small, nor yet the small without the great. There is a kind of mixture of all, and the profit hence redounds to every particular. Let us take our own body *for example*; The head without the feet is nothing: so neither are the feet without the head any thing. The very least members of our body are necessary and usefull for the whole: and every one part conspires with the same yeelding correspondency to the generall conservation of all.

Let us keep our whole body therefore in Christ Jesus, every man becoming subject to his neighbour, according to the rank wherein he hath been placcd by his speciall grace and favour. ²⁶ Let not the strong despise the weak; let the weak reverence them that are strong. Let the rich communicate to the necessities of the needy; and let them again praise God that he hath given unto them such, as by whose meanes their wants are supplied. Let him that is wise make manifest his wisdom, not in words, but in good deeds. Let not him that is lowly-minded give testimony to himself, but let him suffer another to give witness of him. Let not him that hath the gift of chastity in the flesh make his boast thereof, knowing it is another that bestoweth this power of continency upon him. Let us therefore consider, my Brethren, of what matter we are made, who and what kind of ones we came into this world, as it were out of a grave and darkness. He that made us, and created us, brought us into this his World, having before hand prepared bountifully his good things for us ere we were yet born. Having then all these things from him, we ought in all respects to be thankfull unto him; to whom be glory for ever and ever. *Amen.*

Men of no understanding, and the ignorant, and fools, and the unlearned do make a mock and a scoff of us, going about to advance themselves in their own conceits. But what can mortal

tall man do? or what is the strength of him that is born of the earth? For it is written: *There was no form before mine eyes: but I heard either a wind, or a voice, saying, How? Shall a mortall man be clean before the Lord? or shall a man appear unblamable by his actions? if he put no trust in his servants, and took notice of that which was pervers in his Angels; and the Heaven is not pure in his sight. Go to then; how much more in them who dwel in houses of clay; of which substance we are made up, of the same clay. He hath smitten them as a moth, and from morning unto the evening they are not to be found. They are perished, becaus they were not able to help themselves. He blew upon them, and they died, becaus they had no wisdom. Call now, if any one will hearken unto thee, or if thou seest any of the holy Angels. For anger slayeth the fool, and envy killeth him that wandereth out of the way. I have seen the foolish taking root, but presently their dwelling was swallowed up. Let their sons be far from safety, let them be crushed at the gates of their inferiors, and there shall not be any one to deliver them. What they have made ready, the just shall eat: and they shall not be free from miseries.* Job 4.16. Job 5.1.

Seeing therefore these things are so, we ought, searching narrowly into the depths of divine knowledge, to do all things in order, whatever the Lord hath commanded us to do. He hath ordered that oblations, and other duties of his worship, be performed according to the appointed seasons, not as it happens, and disorderly; ²⁷ but at set times, and houres. By his most high pleasure *likewise* he hath determined both where, and by whom he will have them performed; that all things being done in an holy manner, according to his good liking thereof, they may *so* become acceptable unto his will. They therefore that perform their oblations, according to the appointed times, are accepted of, and blessed. For observing the Commandments of the Lord they offend not. Unto the High-Priest his own proper ministry is allotted; so the Priests have their own place, or office, assigned them; and to the Levites the services that belong unto them also. But the ²⁸ Lay-man is bound to the observation of Lay-ordinances.

Let every one of you, Brethren, remaining in his own rank, with a good Conscience, give praise unto God, and contain himself in a comly posture within the limited rule of his ministry.

Daily



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Daily sacrifices, and the *free-will offerings* of thanks-giving, as also those for sin and trespasses, are not, Brethren, every where performed, but at *Hierusalem* onely. Neither yet there in every place. But the Sacrifice ²⁹ after an exact view taken thereof by the High Priest, and the forenamed ministers, is offered at the Altar *in the Court* before the Temple. They therefore who do any thing contrary to what is agreeable with the will of God, have death as their reward. See, Brethren, by how much the more knowledge hath been vouchsafed unto us, by so much the greater danger are we lyable unto.

The Apostles were *appointed* to preach the Gospel unto us from our Lord Jesus Christ, and Jesus Christ from God himself: Christ being sent by God, and the Apostles by him; and the sending of both was in an orderly manner after the wil of God. For the Apostles receiving their Commands, having a full confidence through the resurrection of our Lord Jesus Christ, and faith in the Word of God, with an assurance of the Holy Spirit, went forth publishing the Gospel of the Kingdom of God which should come.

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They therefore preaching the Word through *divers* Countries and Cities, ordained there the first fruits of such as beleaved, having made proof and triall of them by the Spirit, to be ³⁰ Bishops and Deacons, to minister unto them that should afterwards beleave. Neither was this any new device: For many ages before mention was made of *Bishops* and *Deacons* in the Holy Writ; and somewhere thus it is written: *I will appoint them † Overseers in righteousness, and faithfull † Ministers.* And what wonder is it, if they, unto whom God hath concrated such a business, have ordained the fore-mentioned *officers in his Church*? Whenas the blessed *Moyse*, that faithfull Servant in all his hous, did set down in those holy books all that was commanded him, in whose steps even the rest of the Prophets followed, giving their testimony also unto those Ordinances which had been establihed by him. For a contention happening about the Priesthood, and the Tribes not agreeing among themselves, which of them should be adorned with that glorious Title, he commanded the Princes of the *XII.* Tribes to bring their Rods unto him, inscribed with the name of every Tribe: and receiving them,

Isai. 60. 17.

† ὁπποῦτος, καὶ
διακόνους ἐν
πίσει.But διακόνους is
not the word
in the 70.

Num. XVII.

them, he bound them together, and sealed them with the rings of the Princes thereof, laying them up in the Tabernacle of the Testimony, upon the Table of God; and shutting up the Tabernacle, he sealed up the Keyes, and in like manner the Rods; and he said unto them: Men *and* Brethren, the Rod of whose Tribe shall blossom, that Tribe hath God chosen to offer sacrifice, and to minister unto him. Now when the morning was come, he called together all *Israel*, six hundred thousand men, and he shewed the seales unto the Princes of the Tribes, and opening the Tabernacle of the Testimony, he brought the Rods unto them; and the Rod of *Aaron* was found not onely to have blossomed, but also bearing fruit. What think ye, Beloved? Knew not *Moses* that this should so come to pass? most certainly he knew. But to avoid disorder and confusion, among the peeple of *Israel*, this he did, that the name of the true, and on-ly God, might be glorified: to whom be glory for ever and ever. *Amen.*

Even our Apostles also understood by our Lord Jesus Christ, ³¹ that strife and contention would arise about the name of Episcopacy; for this cause therefore, having absolute knowledge before-hand thereof, they ordained the ³² forenamed *officers*, and ³³ for the future gave them moreover in command, that when-soever they should dye, * others wel-approved of should succeed into their office, and ministry. Who therefore have been constituted and appointed by them, or afterward by other famous and discreet men, with the good liking and consent of all the Church, and have unblameably performed their ministry to the sheep-fold of Christ, in lowliness of mind, quietly, without aiming at their own gain; and who withall have of a long time had a good testimony from all men, such we think cannot with any justice be cast out of their ministry. For indeed it will be no small sin unto us, if we cast off those, who have unblamably and holily undergon the duties of ³⁴ their Episcopacy. Blessed are those Elders, who having already dispatched their journey, have gained a fruitfull and perfect dissolution: for they fear not any ones turning them out of their place where they are *now* settled.

For we perceive that ye have removed some, who performed
their


XXXI.

XXXII.

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* ὅπως ἐάν
κοιμηθῶσιν,
διαδέξωνται
ἐτεροι. Take
notice of the
time they are
to hold in.

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their office well, from the ministry, which they were thought to deserve, as having no fault to be found in them. Ye are contentious, Brethren, and too hot about those things which appertain not to Salvation. Search diligently into the Scriptures, those true Oracles of the Holy Spirit: Know for a certain that therein nothing is written, that is either unlawfull, or corrupt and feined: For *there* you shall not find the just cast forth, and rejected, by godly men. The just were persecuted indeed, but by the wicked; They were imprisoned, but by the ungodly; They were stoned, but by transgressors; They were slain, but by abominable men, and such as bore an unjust hatred against them. Yet suffering all this, they bore it bravely. For what shall we say, Brethren? Was *Daniel* cast into the Lions cave by them that feared God? Were *Ananias, Azarias, and Misael*, shut up in the fiery furnace by them that observed the excellent and glorious worship of the most High? By no meanes. Who then were they that did this? The detestable, and full of all envie and naughtiness; enflamed with so great a rage, that they cast into the furnace those that served God with an holy and unblamable resolution; not knowing that the Highest is the Protector and Defender of such, as in a pure conscience do worship his powerful Name: to whom be Glory for ever and ever. *Amen.*

Now they, who with confidence have patiently endured, have inherited glory and honour; and they have been exalted by God, and their memory raised on high for ever and ever. *Amen.*

Therefore it becomes us also, Brethren, to keep close to such like examples; for it is written: *Stick close unto the Saints, for they that are joyned unto them shall become holy.* And again in another place he saith: *With the harmless man, thou shalt be harmless; and with the pervers thou shalt become pervers.* Therefore let us adhere unto them that are innocent, and just; for such are the Elect of God: Wherefore are strifes, and anger, and divisions, and schisms, and war among us? Have we not one God, and one Christ, and one Spirit of Grace, which hath been poured out upon us, and one calling in Christ? Why do we pluck asunder, and tear in pieces the members of Christ, why raise we sedition against our own body; being arrived to that height
of

of madness, that we forget we are the members one of another? Remember the words of our Lord Jesus; for said he: *Wo be to that man by whom scandals come; it were good for him if he had not been born, rather then to administer occasion of scandall to one of my Elect, it were better for him to have a mil-stone hang'd about him, and to be drowned in the sea.* Luc. 17. 2.

Your Schism hath turned many aside; it hath brought many into despair, and put them out of heart; it hath made many to doubt, and waver; but it hath occasioned matter of grief unto us all: And yet this your division still continues. Take into your hands the Epistle of the Blessed *Paul* the Apostle. What hath he written to you in the first place ³⁵ in the very beginning of his Gospel. Of a truth he sent unto you in the spirit, that, concerning both himself, and *Cephas*, and *Apollos*, there were even then sidings, and factions among you. But that separation brought you less sin along with it. ³⁶ For your siding was with Apostles, who had high testimony bestowed upon them; and with a man sufficiently approved of by them. But now consider who they are that have perverted you, and abated the honorable credit of your brotherly-love, so much spoken of every where. Foule, Beloved, and very foule are the reports, and unbecoming your conversation in Christ, which are rife abroad, that the most staied and antient Church of the *Corinthians*, by the meanes of one or two persons, should rise up in sedition against their Elders. And this report hath not onely reached unto us, but unto them also who stand estranged from us in mind and affections: so that, through your foolishness, the name of the Lord is evil spoken of; besides that hereby danger doth accrew unto your selves.

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Let us speedily remove this mischief from among us, and let us fall down before the Lord, weeping and humbly beseeching him, that being become favorable he would be reconciled unto us, and restore us unto our comly and chaste conversation in brotherly-love. For this is the gate of righteousness, which is laid open unto life, as it is written: *Open unto me the gates of righteousness; entring in thereat I will make confession unto the Lord: This is the gate of the Lord; the just shall enter in thereat.* 37 Seeing

Psal. 118. 19.

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then there are many gates opened, that which is opened in righteousness is the same which is opened in Christ, by which all they that enter are happy, ordering their way aright, performing all things in a peaceable manner in holiness, and righteousness.

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³⁸ Say one be faithfull; say one be able to make expression of his knowledge; say he be wise in a right discerning of words; say he be pure in his deeds and dealings: by so much the more ought he to be humble minded, by how much the more he seems to excell others; and to seek that which is profitable for many in generall, and not his own good. He that hath love in Christ, let him keep the Commandements of Christ.

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³⁹ Who is able to express the bond and tye of Gods love? Who is sufficient to utter the excellency of his beauty, according as it deserveth? The high pitch, whereunto Love doth advance us, is wholly unexpressible. Love ties us fast unto God; Love covers a multitude of sins: Love endureth all things, it patiently beareth with all things. Love hath nothing meane or base in it; neither yet hath it any pride, or stateliness. There is no Schism, there is no sedition in love; but it performeth all things in agreement, and union of affections. By love have all the Elect of God been made perfect; and without it nothing is done which can be acceptable and wel-pleasing unto God. In Love did the Lord take us unto himself; for the meer love he bare unto us, Christ our Lord gave his blood for us, through the will of God, and his flesh for our flesh, and his soul for our souls. See, Beloved, how great and wonderfull a thing Love is: there is no enarration, or *expression*, of the perfection thereof. Who is sufficient to be found therein, except they, whom God hath judged worthy thereof? Let us pray therefore and earnestly intreat that we may be worthy of it, that we may live in love, being unblameable, without humane sidings, and faction. All Generations even unto this day are passed away; but they who have been made perfect in love, according to the Grace of Christ, possess the Holy Place; who shall be revealed in the visitation of the Kingdome of Christ; For it is written: *Enter into thy chambers for a little while, untill mine anger and indignation be overpast.* And

1 Pet. 4. 8.

1 Cor. 13.

I will remember the good Day, and I will raise you up out of your Isal. 26. 20.
graves. Blessed are we, Beloved, if we have performed the Com-
 mandments of God in the union and accord of love, that
 through love our sins may be remitted unto us: For it is writ-
 ten; *Blessed are they whose iniquities are forgiven, and whose sins are*
hidden: blessed is the man to whom the Lord imputeth not sin, neither Psal. 32. 1.
is there deceit in his mouth. This blessedness was upon the Elect
 of God, through Jesus Christ our Lord, to whom be glory for
 ever and ever. *Amen.*

Let as many therefore of us, as have transgressed through the
suggestion of the Adversary, seek to obtain pardon. And as for
 them, who have been ring-leaders in this sedition and division,
 they ought to have their eye upon the common aim of our hope.
 For they who lead their lives in fear and love, had rather them-
 selves should meet with distresses, then their neighbours; and
 they will rather bear their own condemnation, then dislike and
 trouble that comly and righteous agreement, which hath been
 delivered, and made over unto us. For it is better for a man to
 make confession of his transgressions, then to harden his heart;
 as the heart of them was hardened, who rose up in a mutiny
 against *Moses* the Servant of God; whose judgement was
 made manifest; for *they descended alive into* * *Hell*, and death * Or, The grave.
 swallowed them up. *Pharaoh*, and his host, and all the Princes of eis qd's.
Egypt, the chariots also, and they that rode on horsback, were Num. 16. 33.
 drowned in the bottom of the *Red Sea*, and perished there, for
 no other cause, but that their ignorant hearts were still harde-
 ned, after so many signes and miracles, which were performed in
 the land of *Egypt*: by *Moses* the servant of God.

The Lord standeth in need of nothing, Brethren, neither re- * *Clement, and*
 quireth he any thing, but that we should make confession those purer
 * unto him: for the elect *David* saith: *I will confess unto the* times, knew
Lord, and it shall please him more then a young bullock that hath no other Con-
growing both horns and hoofs: let the poor see it, and rejoyce. And fession.
 again he saith: *Sacrifice unto the Lord the sacrifice of praise, and pay* Psal. 69. 31.
thy vows unto the Highest. And call upon me in the day of thy afflicti- Psal. 50. 14.
 on, and I will deliver thee, and thou shalt glorifie me. For a contrite Psal. 51. 17.
spirit is a sacrifice unto God. Ye know, Beloved, ye know well
 F 2 enough

Exod. 32. 7.
Deut. 9. 12.

enough the Holy Scriptures, and ye have diligently searched into the Oracles of God; therefore give them entertainment in your memory. When *Moyſes* went up into the Mount, and ſtaied there forty daies and forty nights in faſting and humbling himſelf, God ſpake unto him: *Get up Moyſes, go down hence quickly, for thy people, whom thou broughteſt out of the Land of Egypt, have committed iniquity; they have ſuddenly tranſgreſſed from the way which thou commandeſt them, they have made themſelves molten images. And the Lord ſaid unto him; I have ſpoken unto thee once and twice, ſaying; I have looked upon this people, and behold it is a ſtif-necked people. Suffer me to deſtroy them, and I will wipe away their name from under Heaven; and I will make thee a great and a wonderfull nation, and far more numerous then this. But Moyſes ſaid; Bynomeanes, Lord: Forgive this people their ſin, or els blot me alſo out of the book of the living.* O great Love, ô Tranſcendent Perfection! The ſervant deals freely and openly with his Lord; he begs remiſſion for the multitude, or els requesteth to be blotted out together with them.



XL.

Pſal. 24. 1.

Is there any one then that is bravely ſpirited among you? Is there any one that hath compaſſion? Doth any one abound in Charity? Let him ſay: If this ſedition, or contention, or ſchiſm, be for me, or by my means; 40 I will depart, Ile go my waies whither ſoever you pleaſe, I will do what the multitude commands: onely let the ſheep-fold of Chriſt enjoy peace, with the Elders that are placed over it. He that ſhall do ſo ſhall purchaſe unto himſelf great glory in the Lord, and every place ſhall receive him; *for the earth is the Lords, and the fulneſs thereof.* Thus they do, and thus they will do, who lead their lives according to the rules of Gods policy; which they need not ever to repent themſelves of.

XL.
XLII.

But to inſtance in ſome Examples of the Heathen. 41 Many Kings and Governors, in the time of a raging peſtilence, 42 upon anſwer received from the Oracle, have delivered themſelves up unto death, that by their own blood they might deliver their country-men. Many have forſaken their own Cities where they dwelt, thereby to ſtop the farther increaſe of ſedition and diviſion, which might have happened by their ſtay. We have known
many

many among our selves who have delivered themselves into bonds; that they might set others at liberty. Many have set themselves to servile employments, and receiving the hire thereof, they have therewith fed and sustained others. Many weemen also, having been strengthened by the grace of God, have performed many valiant and manly actions. Blessed *Judith*, when as the City was beleaged, desired of the Elders that she might be suffered to go forth unto the Tents of Strangers: So committing herself unto danger, for the love of her countrey, and peeple, who were shut up by the siege; she went forth, and the Lord delivered up *Olophernes* by the hand of a woman. No less also did *Esther*, being of a perfect faith, offer herself unto danger, that she might deliver from imminent destruction the *XII. Tribes of Israel*. For she by fasting, and humbling herself, besought the Lord, the Creator of all things, the God of all ages of the world: and he seeing the humility of her soul, freed the peeple, for whose sake she had endangered herself. Let us also make entreaty for such as are fallen into any transgression, that moderation and humility may be granted unto them, and that thereby they may give way, and yeeld themselvs, not unto us, but unto the Will of God. So shall they through compassion obtain a full and perfect commemoration both with God, and his Saints. Let us follow that discipline, Beloved, at which none ought to be offended, or displeased. The Caveats, and warnings, we give one to another, are good, and excellently profitable; for they unite us close unto the Will of God. For thus saith the holy Word: *The Lord hath chastened me very sore, but hath not delivered me over to death. For whom the Lord loveth, he chasteneth: he scourgeb every son whom he receiveth. For the righteous saith he, shall smite me in mercy, and shall reprove me; but the oil of sinners shall not make fat my head.* And again he saith: *Blessed is the man whom the Lord hath reprov'd, refuse not thou the chastening of the Almighty; for he maketh sore, and restoreth again; he hath wounded, and his bands have made whole. Six times he shall deliver thee out of necessities; and in the seventh, evil shall not touch thee. In famine he shall deliver thee from death; and in war he shall free thee from the hand of the sword. He shall hide thee from the scourge of the tongue; neither shalt thou be afraid*



CLEMENT'S first Epistle to the Corinthians.

afraid of the evils that are coming. Thou shalt laugh at the wicked and transgressors, and thou shalt not be afraid of wild beasts. For the wild beasts shall be at peace with thee: then shalt thou know, that thy house shall be at peace, and the dwelling of thy Tabernacle shall not fail thee. And thou shalt know that thy seed shall be multiplied, and thy Children shall be as the grass of the field: And thou shalt come into thy grave as ripe corn, that is reaped in due season, or like the heap of corn on the floor, which was brought home and put up in good time.

Behold, Beloved, there is a protection and defence for such as are instructed by the Lord. For he being a good Teacher will have us to be put in remembrance, and warned, by his own holy instruction.

XLIII.

PROV. 1. 23.

Ye therefore, who laid the foundation of this sedition, become subject to your ⁴³ Elders; and being instructed to repentance, and bowing the knees of your hearts, learn to be subject, laying aside that arrogant and insolent boldness of your tongues. For it is better for you to be found small, and yet of some account in the sheep-fold of Christ, then seeming to your selves to be above others, thereby to be cast out of the hope you have in him. For thus saith that most powerfull Wisdom: *Behold, I will put forth unto you the Word of my Spirit, and I will teach you my Word. Seeing I called, and ye hearkned not; I put forth my words, and ye attended not: But ye set at nought my counsels, and ye disobeyed my reproofs. Therefore even I will laugh at your calamity, and I will rejoyce when your destruction cometh; whenas trouble cometh suddenly upon you; and your desolation like a whirlwind; when affliction and distress overtaketh you. For then it shall be that ye shall call upon me, but I will not hearken unto you; the wicked shall seek me, but shall not finde me. For they have hated wisdom, and the fear of the Lord have they not chosen; neither would they listen to my counsels, but scoffed at my reproofs. Therefore they shall eat the fruits of their own way, and be filled with their own impiety.* 44 * * * * *

XLIII.

XLV.

* * * * * GOD the ⁴⁵ Beholder and Discern- of all things, the Lord of spirits, and all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, grant unto every soul, that calleth upon his glorious and Holy Name,

CLEMENT'S *first Epistle to the Corinthians.*

31

Name, Faith, and Feare, and Peace, and Patience, and Long-suffring, and Temperance, with Purity and Wisdom, to the wel-pleasing of his Name, through our ⁴⁶ High Priest and Ruler, by whom unto him be Glory, and Majesty, Power, and Honour both now and for all ages evermore. *Amen.*

XLVI.

⁴⁷ *Claudius*, and *Ephebus*, and *Valerius*, *Biton*, and *Fortunatus*, whom we have sent unto you, do ye in peace suddenly send back unto us with joy, that they may the sooner relate unto us the tidings of your peace and agreement, so much pray'd for and desired by us; that we also may the more speedily rejoyce *when we shall hear* of your settled condition.

XLVII.

The Grace of our Lord Jesus Christ be with you, and with all them that are called by God, and through him, every where; through whom unto him be Glory, Honor, Power, and Majestie, and everlasting Dominion, from all Ages, even unto all Ages for ever.

Amen.



The End of CLEMENT'S Epistle.

